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ADVOCATE OF PEACE AND ARBITRATION.

MAY, 1891.

THE WORLD'S CONGRESS AUXILIARY.

In the course of a very encouraging letter to the Secretary, Hon. C. C. Bonney of Chicago, President of the World's Congress Auxiliary, remarks: "I thank you for copy of the proceedings of the London Peace Congress of 1890, and for the report of the delegates of the American Peace Society on their return from the World's Peace Congress at Paris in 1889. I have read the report and examined the proceedings with great interest; and earnestly trust that with the guidance and blessing of divine providence, we shall have here in Chicago in 1893 a more imposing and powerful Peace Congress than any heretofore assembled. It is indeed my ardent hope that in 1893 the moral and intellectual forces of the world will be so drawn together, aroused and organized, that henceforth, justice will triumph over force, and the enlightened public opinion of the world be more powerful than armies and navies."

—We trust that the rumor of mediation by the United States, France and Brazil to stop bloodshed in the senseless civil war in Chili may prove true. It seems that two rival mercantile firms in New York City supply the hostile parties with the means of killing each other.

—The resignation of Dr. A. A. Miner recalls the service he did the cause of Peace twenty-two years since (1869), at the fortieth anniversary of the American Peace Society, when he delivered the annual address in the School Street Church of which he was pastor.

WAR A DIVINE INSTITUTION.

M. MAXIME DU CAMP, endorsed by our well informed contemporary, *Concord*, "as a very distinguished man" in France, denies that war is "natural" in any other sense than slavery, theft, assassination are "natural." We believe it born of human depravity, of nature not as God made it, nor as it is when the Spirit of God has regenerated it. It is as "natural" as sin and no more so. Its evil naturalness constitutes no claim to existence, certainly none to protection or propagation. We are familiar with arguments that attempted to prove slavery to be not only natural, but a *divine* institution.

M. MELCHION DE VOGUE, another eminent Frenchman, thus explains his creed on the subject of war:

"I believe with Darwin that a violent struggle for existence is a law of nature for all beings, and with Joseph de Maistre that it is a divine law. If the nations of the civilized West succeeded in suspending this law, other races, more under the law of natural instinct, would subdue the former, because half a century of assured peace would produce greater corruption and decay than the worst of wars. History, God and Nature declare that war is necessary."

Debating Societies at the English Universities of Oxford and Cambridge have recently declared in favor of war as a valuable influence in human society. An intelligent gentleman lately said to the writer, "We need a war with Italy to exterminate the human vermin that beset both nations!" "There is in time of peace a fungus growth which war alone can remove." Then Peace Societies are contending against nature and against God in seeking the abolition of war. Men must become brutes or brutes will destroy them. Reason, Conscience, Justice and Love must abdicate in favor of physical force wielded by hate!

The ABBE DEFOURNY, of Paris, in reply to the Darwinism of M. de Vogue quotes Hesiod, a Greek, who wrote before Christianity:

"The Supreme God has differently constituted human beings from other beings, in giving to the former law." "Indeed, the wild beasts, the fish in the sea, and the birds of the air devour each other—they have no rights; out to us there has been granted the excellent inheritance of justice."

And he himself adds:—"M. de Vogue has, therefore, greatly erred in attributing the law of violence to all creatures, including man." . . . "Why should he apply the word 'law' to the condition of beasts, which is in no wise opposed to right and justice? Why should he accuse us of resisting a natural and divine law in that we do not accept for the human race the mode of life which belongs to beasts, claiming for it justice and law? Another confusion of ideas and language may be found in his statement that the barbarous hordes, who most resemble brutes (races governed by instinct), are more in accord with nature than men guided by reason. In fact, he inverts the truth. We say 'the passions which injure others and isolate the divine laws are opposed to reason.' He declares, on the contrary, that 'violent passions are the law of mankind, and that, consequently, human reason is wrong in opposing them—the error of the Peace Congress.'"

M. de Vogue next asserts that "the certainty of having peace—I do not say peace itself, but the prospect of it—will produce a corruption and decay more destructive to man than the worst of wars." M. l'Abbe Defourny replies that, if this were true, the converse proposition would be true—that war prevents corruption and improves men's morals. "Now I have personally witnessed war over invaded provinces, and I can assert the exact contrary. The spectacle of war inclines men to evil rather than to good. In the past, never were morals, perhaps, worse in France and in Europe generally, among all classes of society, than in the period following the invasion of the Northern Pirates. He quotes Gibbon's great work to show that when the Goths, attacking the Roman Empire, arrived at Chalcedon in the year 269, the inhabitants had forgotten the use of arms, having enjoyed peace for three centuries. Instead of having fallen into corruption, churches and schools had multiplied to a surprising degree; while crowds attended the austere teaching of Origen, and whole cities of pagans were converted by St. Gregory. The noble moral conduct of these converts has been described by Fleury." The learned Abbe concludes by exclaiming, "Let us have peace and justice! Peace! peace! Down with the monster of militarism!"

"Exaggeration of the horror of war is impossible. In talking about it nobody can be fanatical."